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INTERNATIONAL BIBLE STUDY.

April 13, 1884.——*James* I. 16-27.

See last *Guardian.*

April 20, 1884.——*James* III. 1-18.

"My brethren, be not many masters, knowing that we shall receive the greater condemnation." In what has been reproachfully called the one-man system, all spiritual gifts are supposed to reside in the pastor and the best that the rest can do is to obey the instructions they receive and pray for the pastor. This does not appear to have been the system of the apostolic church. The word *masters* in the above extract should have been *teachers, (didaskoloi.)* Where all spiritual functions are devolved upon the pastor, there is no opportunity for others to exercise their gifts, if they have any. But it is evident that in the primitive churches there was such opportunity, otherwise the apostle would not have tried to guard against the abuse of it. Many were desirous of showing their ability to teach and exhort, and persuaded themselves that this desire was of God, and had not sufficiently received the word of God into their heart to enable them to perceive that this was simply a new manifestation of the old self-seeking spirit. They had come out from the world and got the victory over worldly emulations, and did not recognize the old enemy in the disguise of a desire to teach. They evidently had something to learn. One way of averting this evil, is to have one pastor and let all others be content to learn; but the apostles did not consider this to be the best way. The 12th chapter of 1 Corinthians shows that the Spirit of God favours diversity of operations and manifestations, and would have the church resemble the body with its many members and distinct functions. Let each one covet earnestly the best gift of love, and this will lead him to recognize the grace or the abilities of others and contentedly to take the lower place. The position of teacher has peculiar responsibility connected with it, and there will be a more severe sentence pronounced on those who thrust themselves into it without the needed fitness.

"For in many things we offened all. If any man offend not in word the same is a perfect man, and able also to bridle the whole body."

The Apostle is warning those whom he addresses, against seeking to occupy the position of teacher without being fitted by it, and brings in this consideration: "In many things we offend all." We are often found tripping; saying things that are not warranted by Scripture and are fitted to mislead. But of course some are fitted to be leaders in the church; and who are they? believers who have thoroughly learned the lesson of their own ignorance and stupidity and depravity, and discovered the need of *always* looking to Jesus for guidance. The apostle does not mean to say that he himself was incompetent to teach, any more than in the 9th verse he means to say that he was in the habit of cursing God.—If any man offend not in word, if he so abides in the Spirit that his speech is always unobjectionable, we may conclude that he is right in other details of his life.

Horses are guided by the bit, and ships by the helm. The tongue is a very little member, but it has prodigious power for good or for evil. There are many who decline taking the rudder of a jolly-boat even, who yet think themselves quite competent to be the spokesmen of a company of immortal beings. Of course this applies equally to those who use the pen.

"The tongue is a fire, a world of iniquity." If we enquire into the outbreak of the Indian mutiny, we find that a false report concerning cartridges, conveyed from one cantonment to another, was like the dissemination of fire. "It defileth the whole body." In spite of the most laborious and constant ablutions, all your life long. "Thy speech betrayeth thee;" shows that you are not in harmony with God; your mind is not filled with the knowledge of his will. "It setteth on fire the course of nature and it is set on fire of hell." How much of the teaching of the secular press, of periodical literature and of modern literature generally, may be compared to the streams of molten lava poured forth by a volcano.

"The tongue can no man tame." Hence the need of the indwelling of the Holy Spirit, that our speech may be always with grace, seasoned with salt.

"Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be." Men mistake the promptings of their own unloving heart for the righteous indignation of God. Paul himself was betrayed into an unseemly expression when he said to the high priest, God shall smite thee, thou whited wall. Jesus forebore threatenings.

"No fountain can yield both salt water and fresh." For salt water there must be a salt fountain; for fresh water a fresh fountain. If wrong words drop from our lips, they show the presence of another fountain, diverse from that which Jesus promised the Samaritam woman.

Is there among you a wise man, endued with knowledge? The evidence will appear in that meekness which characterizes true wisdom, in his Christlike behaviour, in the habitual cultivation of those works which the Gospel demands; not in words merely, however fervid the oratory, however spiritually-minded his discourse may seem to be. If ye have bitter envying and strife in your hearts, an unhallowed emulation that embitters you when your brother is more used than you are, glory not. Have done with this talk about your attainments; lie not against the truth. This wisdom, this keenness to discern the failures of others' this power of justifying one's own ways, is earthly, sensual and devilish. One, such individual in the church, will open the door for many evil spirits to come in.

True wisdom is from above, not evolved from man's own heart, but the gift of God; it is first pure, free from covetousness and selfishness (1 Peter 1: 22) then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. "And the fruit of righteousness is sown in peace of them that make peace." Blessed are the peace-makers who, having the peace of God sow those influences which develop into plants of righteousness.

WEEKLY REVIEW.

—Even Mr. Gladstone, contemplating the woes and wants of England, can find nothing more urgently needed than *Bishops.* Bristol and Glancester have hitherto constituted one see; but now Bristol must have a Bishop to itself. £20,000 must first be secured; but £16,000 has already been given and the remainder will be soon forthcoming. Meanwhile, Messrs. Moody and Sankey appear to be doing more for pure religion and undefiled in England, than nine-tenths of the Bishops of the Church of England. In the church elevation too often means isolation; the bishops with their grand salaries, palaces, and seats in the House of Lords, are like the steeples that pierce the skies and retreat from humanity, and the very bells in them need to be pulled by men standing on the level of other men. But alas for the statesmanship that looks on "outcast London" and fancies to set all right by additional bishoprics. There are some admirable men among the Bishops of the Church of England, but it is a question if they are not as much hindered as helped by their position.

—If any body entertain the uncharitable opinion that the Church of Rome relies mainly on falsehood as the means of advancing her cause, the *Bombay Catholic Examiner* will go far to confirm him in his opinion, for it is never tired of repeating from week to week, that Protestant Missions *buy* all their converts. If that were the case the wonder should be that there are so few converts. We find it difficult to understand the state of mind of a religious teacher who persuades himself that he is serving God by the repetition of such falsehoods.

—Our C. M. S. Missionaries at Kurachi seem to be moving somewhat on the lines of the "Church Army" in England, or the "Salvationists" here in India. We understand that last week a special effort, under the personal direction of the Rev. J. Bambridge, was made to preach the Gospel,—in a large "Gospel Tent" capable of

holding 200 persons,—at a large Mela held annually near Kurachi in honor of a local Hindoo goddess. A Band of native Christian musicians with their instruments was very useful in collecting and keeping together large crowds of listeners. The Fair lasted 3 days and was visited by about twenty thousand (20,000) people from various parts of Sindh. An opportunity was thus seized upon for proclaiming the Gospel message to many thousands. A large number of books and tracts was also sold in the Fair. The gathering was virtually over on Saturday night and at 12 o'clock the preachers and singers had literally to drive the people out of the tent! Even after purdahs were down and rest and repose were sought in sleep stragglers and enquirers persisted in finding their way in, not a few of whom stayed till the morning. The principal services were held in the afternoons and evenings, the mornings being devoted to conversations with enquirers and preparation for the more arduous duties of the evenings.

We hear of one or two Christian *melas* held or about to be held in this Presidency, and hope our friends who have the privilege of attending them, will favour us with some account of them.

—The Rev. C. P. Hard sends us the following letter received by him from Secretary Reid of the M. E. Mission Rooms, New York, dated March 4th. Mr. Hard requests that prayer be offered "that the Rs. 3000 expected for building churches in the Nizam's dominions, may not fail to come."

Your notes have come to hand. We are waiting with a great deal of anxiety for the arrival of Brother Osborne. We shall make him more than welcome and he will have a broad field opened to him for preaching, lecturing and everything of the kind. I do not understand whether Mrs. O and his bright little boy come with him or not.

I am glad you have gone into native work and hope you will be able to acquire the language so as to speak with power to the people about you. But while there is a wide field in Bombay, there are more laborers capable of taking native work in Bombay than in large portions of the South India Conf.

But my particular object in writing is to speak to you about the Sutherland will. It was admitted to probate in due course. But the Brothers have now agreed to appeal the case to the Supreme Court, against the probate of the codicil by which $1,000, was to go to the church in India which you were to designate. You understand that a bequest or device in the state of New York to any religious institution must be made sixty days before the decease of the Testator.

The ground of appeal is that the codicil was executed within ten hours of the testator's death.

I took the ground, however, in the first place that although the Missionary Society is named in the will it had no kind of interest in the Bequest, because the Testator proceeded at once to order that it should be paid to the Secretary of the Missionary Society, an officer who has no right to receive the money for the Missionary Society; and then proceeded to order that he the Secretary pay it, not to the Treasurer, but to some church that you would name in India.

But there is an additional defense, viz: that we are not under that statute. If you will read our charter as contained in our Annual Report, you will see that this charter makes us subject to a certain act, and by a necessary implication, we are subject to none other, and this act does not contain the 60 days provision. I have submitted the question to the Committee and Board, and they have decided to defend themselves against the appeal.

This will delay payment to Brother Ward.

Brother Osborne will be able to understand the case perfectly before he returns.

—We take the following from the *Indian Witness*:—

Mr. Meik has returned with his band of Bengali assistants from his tour in the Krishnaghar district, and brings back a very cheering report. Large numbers of seekers presented themselves at the various meetings, out of whom about 140 persons gave satisfactory evidence of a vital change of heart. The excellent Church missionaries who are in charge of the work will take good care of these tender disciples, and we look for good results in days to come from this very interesting work.

We should be glad to learn something more about the interesting work here mentioned. Who are these converts? In what class were they ranked, before this earnest band of evangelists went through the district? Were they heathen or nominal Christians? The latter, we suppose; and the implication is that although by profession Christians, they knew nothing of the power of the Gospel. It seems a pity that we should be reckoning as Christians those who are not. We are sometimes told that there have been gathered about half a million Native Christians in India. But if many of these are not really converted we ought not to speak of them as trophies of the Gospel. We are constantly called to notice Mission Reports, reaching us from various parts of India, and it gives us pleasure to tell how many have been received to the Church on profession of their faith. But if, at some future time, we are again called upon to speak of their conversion at having then only taken place, our former congratulations are shown to have been irrelevant and deceptive. The fact is, we suppose, that too many of those who profess to give themselves to Christ, whether Europeans or Asiatics, in this country or any other, do it without a complete understanding of what they are doing, and afterwards find out that they are not really saved. How important, how supremely important is that there should be the greatest care in instructing enquirers and converts, so that they may know what is really involved in it, what the nature of the change, what Christ expects from them and what he is offering to them. On the other hand, Native Christians that are sincerely trusting in Christ, are the very ones who will most heartily welcome any new and earnest band of evangelists, who are seeking to make known more of the grace and goodness of God and of Christian privilege, and many of them will think little of coming out as seekers of "grace unknown." These should not be spoken of as converts. Especially would it be misleading to speak of so many converts made in such a place, as one would speak of converts from heathenism.

—We are glad to learn from a contemporary that polyandry among the Coorgs is *beginning* to be obsolete. The wife indeed still professes to be subject to the brothers of her lord, but as a matter of fact it ends there. This faint dawn of conscience is matter of thankfulness.

—Another old bit of heathenism has cropped up at Leek, where the Vicar of St. Luke's could not think of burying a corpse because its feet would not point to the east-ward. We wonder if the clergyman is particular always to sleep with his feet thus pointing. When the Son of Man cometh it shall be to the living as well as dead.

—We referred last week to a Lecture delivered at the Prarthana Somaj *mandir* in Bombay, by Rao Bahadur M G. Ranade on "Christ, the Son of the living God." The *Subodh Patrika* furnishes an outline of the Lecture, from which we make the following extract:

We are all in one sense the sons of God. Both Hindu and Christian Theology teach that man was made in the image of God, meaning by it not that he possesses the same shape as God does, but that the spiritual element in him is derived from God and dimly reflects His nature. Over and above this fact that God made us all in his own image, there have been some among the sons of men who were specially sanctified, commissioned, anointed, and set apart for God's service. In this distinctive sense Jesus was the son, the Christ of God. This idea of the sonship of man is well developed in Christian Theology, and that was why Mr. Ranade took his text from the Bible. Although Jesus of Nazareth was thus God's beloved son, Christianity has ascribed coequal Divinity to him as well. This union of substance Jesus never in his life claimed for himself. Some years ago while reading Canon Liddon's book—a book considered to be an authority among Christians of the Anglican Communion—in which he maintained the Divinity of Christ, Mr. Ranade said that he was led to study for himself the authorities which the learned Canon cited. The presumption, and a strong one, was that Jesus, the simplest and meekest of men, would not even proclaim that he was the son of God, much less one with God. To satisfy himself on this point, Mr. Ranade carefully went over the four Gospels with the result that he was confirmed in his previous opinion by the evidence of Christ's own words, and his acts, and disclaimers. For in the first three Gospels the words "son of God" occur in a few places only, and in all but one of them the words were applied to Jesus by others, devils or apostles and not used by him of himself. Whilst not in one only but in more than a hundred places, Jesus calls himself the son of man. Nay he rebuked his disciple who raised him above humanity. Jesus resented strongly when people called him "good Lord;" for he said, "why callest thou me good?" There is none good but one, and that is God. He rebuked his disciples when they tried to persuade him into temptation by assuring him that his end was not near.

The Bible does not teach that sin is compatible with the image of God. Man was created in the image of God, but forfeited it when he sinned; not only that, he forfeited the power of recovering it; hence the necessity of Christ's having the nature of God and the nature of man, to recreate man in the image of God and restore him to union with God. The Christ of Mr. Ranade has a mission directly opposite to that of the true Christ. The former shows us the excellence to which human nature can elevate itself, and thus intensifies the complacency of man in himself. The Christ of the New Testament aims to show that man is utterly devoid of goodness or merit except as it comes to him from God: Jesus says, I can of mine own self do nothing. He that hath seen me hath seen the Father. Why callest thou me good? there is none good save One, God. But God was manifest in Christ. Jesus had no objection to any one's recognizing the Godhead in him; what he objected to was that one who saw in him only a finite teacher, should call him Good Master. He speaks of himself as the Good Shepherd. Jesus did not go

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about asserting his divinity; but he displayed it in his acts, and left men to apprehend the revelation. The divine power and sufficiency were immediately manifested by Christ, not, as in the case of mere prophets, through the mediation of prayer. If I do not the works of him that sent me, believe me not." "If I had not done among them the works which none other man did, they had not had sin," i. e. the sin of rejecting God incarnate. The whole scope of Christ's ministry and death was to show the absolute ruin of man apart from God, and salvation in union with God. The Christ our Brahmo friends are trying to substitute is one that exhibits humanity as able to save and elevate itself to the uttermost. Heaven and earth are not more diverse.

—THERE was a large gathering of students and teachers, and other friends of the Rev. B. Blake at the Free Ch. Mission Institution, on Wednesday, to witness the presentation of a parting address to him by the teachers and scholars, setting forth their high appreciation and feeling of attachment.

—MR. and Mrs. Geo. Muller will not be in Bombay so soon as they anticipated. They were at Ajmere on the 6th, and were going to Mhow on the 8th. After spending a few days with General Phayre they were to go to Poona where their address would be Care of Rev. Mr. Beaumont, Free Church Mission. We suppose they will be in Bombay the latter part of next week.

—WE hear that there is a goodly attendance at the camp-ground, Lanoli, and that the meetings are proceeding with much power. *We hope to give some account of them next week.*

—OUR readers, European and Indian, will not fail to read Bishop Foster's letter about Bombay, in another column.

NOTICES OF BOOKS AND REPORTS.

"THE Ten Theophanies." Rev. Wm. M. Baker, M. D. Our readers must not infer from our previous notice of this work, that we have not a high opinion of its value. Its object is the most worthy one that can engage the attention of an author, viz. to make manifest the glory of Christ. The book is a very profitable one, and has not only considerable literary merit, but is fitted to impress important religious truth upon the mind. We can open the book at random and quote passages that would be found very striking and suggestive. The author's thoughts do not run in any common groove. We seem to feel that the love of God has been shed abroad in his heart as an inspiration, enabling him to see and hear and discern, in nature, in men and in Scripture; more than ordinary men find there. As probably few of our readers have yet seen this transatlantic publication, we transfer a considerable portion from the account of the tenth theophany, that to Daniel.

There is one thing which may, in our day and degree, be as true of us as it was of this man, who is Jewish captive yet Babylonian statesman. It is the breadth of view to which he attains, in virtue of his personal companionship with the Son of God. In a word, let us name it that

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which comes to every one who habitually accepts and walks with Christ. And to understand this matter with practical clearness, let it be supposed that you who read are in the employment of a great General—as a sergeant merely, or an orderly. It is impossible to you, coming from behind a counter, from between the handles of a plow or dropping saw and hammer, not to attain to a larger or at least a broader manhood, if it were merely from coming in and out of camp, from overhearing the talk of those who are carrying on a great war. Say, it is a king you serve. If it is but a humble position, you have—as page or coachman, gardener or valet—your even menial companionship with king and courtier, the chance conversation in your hearing of diplomats and privy councillors, could not but lift you into something larger than if you had remained in a smaller sphere.

So is it here. There are multitudes whose sole relation to the Son of God is that they live in a Christian land, are associated with Christian people, overhear what is said concerning the conquest of the world for Christ, concerning the glory of the great King. These are broadened in character, if they attain to no more than this. No man denies that those living in Christendom, even if not themselves Christians, are the superiors of all without. It is to these, in distinction from others, that the physical universe has been opened by spectroscope, microscope, telescope. These know the most, by far, of the laws of nature. The Hindus invented music, the Arabs arithmetic, the Greeks art, the Romans the science of war. The ancient philosophers sank the shafts of their inquiry deep down into the nature of man, contenting themselves with mining for knowledge in the narrow strata of human nature. In that which widens and enlarges a man, Christian men, though but nominally such, excel all others. Take, in this lower meaning of the word, the Christian intellect: more vigorously by far than any other, does it strike out in every direction. The Christian conscience,—how quick it is and sensitive, wincing of wrong done to any man anywhere.

Let it be the Christian heart: Stanley is not a communicant, and yet how eagerly does he press after Livingstone toward the saving of Africa. A drayhorse cannot be beaten, the filthiest child in a city slum kicked and cursed, but a shudder runs through an entire city. Who send or receive vast immigrations? Colonize and build up the most distant Australias and Feejee Islands? Beat down barriers between all castes, all Chinas, Japans? All aristocracies fall before these, all exclusiveness of State Church or social position. Almost a fury is upon these to discover and invent, to read everything, to go everywhere. And all this merely from happening to be born in the camp of the Great Captain, from chancing to live in the lands in which the Great King is recognized.

It is to these (is it not remarkable?) that Providence reveals those hitherto undreamed-of forces, as of dynamite; those velocities, as of travel by railway; those swiftnesses, so to speak, of communication between remote points, as by telephone,—by which even in things purely of Nature we are being approximated, assimilated, to the life that is to be.

Now suppose, that instead of being merely as menials, you are officers upon the personal staff of that conqueror, are of the Cabinet of that king, are sincerely a Christian man or woman; how is it possible but you should be broadened in character? You cannot be narrowed down into a bitter partisan, for to you all history is thrown open by Christ from beginning to end in at least its grand outlines; the final outcome of all revolution and war you already know. You cannot be held as in the astringency of any present poverty, knowing as you do, that you are joint heir with Christ to all things.

Others may languish, held in the chains of cruel wrong done yourself or others: you know who is to right every wrong, and to a grain's weight, at last. Are you caught in the tangle of any circumstance? Christ so rises upon you like the sun, that you smile to see how your tangle is but a cobweb, to perish at the first breeze. Are you held to room or bed by sickness? He tells you of an eternal health beyond the grave; and you laugh at the coming in of old age, knowing that you are one day to share his bloom of eternal youth! Let other men fret against the narrow confines of this little life: to you Christ has thrown open that after-existence which knows no limit. In degree of your companionship with the Son of man, how can you fail to grow toward the stature of a perfect man,—yours a nobler, broader manhood? Christ has Godhead added to his manhood; and who dares ask all that is meant when He tells us that we too are made "partakers of the divine nature,"—we too "filled with all the fulness of God"? No, it doth not yet appear what we shall be; we shall be like Him,—that is enough!

There is in Daniel, too, a marked unlikeness to the indolent Orientals, a something almost of Englishman or American, in this

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of his. From about his eighteenth year, Daniel is a prisoner,—his country in ruins behind him. With Jerusalem, the Temple has sunk in ashes. During his long life-time in Babylon, he is without all that came to a Jew in the possesion of a religious service, of a Sabbath or synagogue, of a priesthood, or such school of Gamaliel as that in which Saul of Tarsus was trained. Except for the single instance in which the Queen-mother brought Daniel to the remembrance of Belshazzar, he is without the influence, for evil or for good, of any woman. He possesses the rolls of Old Testament Scripture, so far as then collected. His feet have learned also the path of prayer, and it is by prayer that he ascends to God.

The conspirators judged rightly when they supposed that Daniel would prefer death at the jaws of the lions to an abandonment, though but for thirty days, of going to his God. Thirty days! As David said: "As for me I will call upon God: and the Lord shall save me. Evening, and morning, and at noon"—for this was the order of the Hebrew day, which began with set of sun—"will I pray and cry aloud; and He shall hear my voice." Therefore, "When Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day and prayed and gave thanks before his God, as he did aforetime."

Cease to pray? All he was, all he thought, said, or did, was in answer to prayer! How could the praying of a month ago, though all his life up to that date had been prayer, serve for the needs of to-day! He was begirt by foes who glared upon him with a close and curious hate, to which that of the lions was king-like. The immense affairs of the Empire were devolved upon him, and hitherto he had managed them without a flaw, in virtue of what he received in praying. For its sin God's covenant Church had been torn up as by the roots from its own soil, and now lingered, a handful of captives in Babylon, liable to sink and perish in the universal heathenism by which they were surrounded. But for Daniel it would perish: and what then of the Messiah, upon whom it and the Gentile world depended? His influence with the king, his steady example before the Jews: upon this, upon him, upon one weak and aged man hung the cause of God in the earth! Yesterday's manna might do for other men, this morning's supplication might suffice for one less perilously placed: as to himself, he was too hardly bestead to go for half a day without divine help. Very often he supplemented this by weeks at a time of special fasting and prayer.

For, what was praying to Daniel? The reflex upon himself of pious thought and feel-

ing, increased by utterance? Definitely, what he got by going to God was—God Himself! For the help of it, for the happiness of it, he would have God consciously beside him during every passing moment. He was as an earthen jar placed beneath the flowing of some mountain spring, and there could be no break in that flowing. Rather, like Jacob at the ford, Esau was too close upon him with his four hundred levelled lances for Daniel to let go for an instant the hold of his arms about his Lord. Upon that Lord he hung his entire weight!

If we wonder that here is a man most perilously situated, concerning whom Scripture hints no defect, the reason is: here was not Daniel, here was Daniel's God! Therefore it is, that when the Almighty desired to depict in darkest colors the doom of a guilty land, He said: "Though these three men—Noah, Daniel, and Job - were in it, they should deliver but their own souls"; and repeats it.

But we miss the meaning of it all, unless we understand what Daniel's praying was. You cannot pray to an abstract Idea. You cannot pray to omnipotence in general, to omniscience, not even to love as a feeling. A man may go through an eloquent ritual of fine words to infinitude, to the absolute, to the unknown and unknowable, to the inscrutable, to the power which makes for righteousness, even as Comte made beautiful petitions to Humanity in general, then to Femininity. Lay it down as a certainty, that prayer to an impersonal God is an impossibility. You cannot get your arms about Immensity. No man can pray unless he can say "THOU" to him to whom he prays. Prayer is precisely that which a child makes to its mother or to its father. Therefore it is the easiest thing in the world to teach a child to pray to God: the only difference is that this Father is unseen.

No, you cannot pray except to a PERSON; otherwise it is merely going through a form of words to Vastness, Emptiness, Nothingness. Hence Jesus says, "No man can come unto the Father except by me," adding that most remarkable assurance: "If ye shall ask anything in my name *I* will do it!" Therefore, when the mob stoned Stephen, it was "Stephen calling upon God and saying, Lord Jesus, receive my spirit." The "Lord, what wilt thou have me to do?" of Saul on his overthrow, was but the first petition of a supplication which ceased only with his life. As with Abraham, Jacob, Moses, Joshua, Gideon, Manoah and his wife, and now with Daniel, the Diety addressed in prayer is Christ, the Son of God. Daniel no more than we could supplicate an impersonal God; and what conception have we of highest personality except as of a man? Son of God, Son of man,—this is He at whose feet Daniel prayed prostrate. And this is, definitely, that God whom Daniel got in praying. "It is not I, but Christ," is in some form the perpetual declaration of Paul; and it is of all suppliants in all ages that Jesus says, "Without me ye can do nothing."

Herein is Daniel a self-made man. Cast by circumstances completely upon God, in proportion as he is aware of a perpetual companionship with Christ, does he exert himself to the utmost. Is it not always so?

A last thing to be mentioned of Daniel is, that IT IS ALWAYS THE STRONGEST MAN WHO IS THE BEST BELOVED. None will deny that Joseph developed in Egypt into one of the wisest and most energetic of business men. In the moment of emergency he goes from a dungeon to the management of an Empire, even as he had gone from the complete control of Potiphar's household to the control of that dungeon. During the years of plenty, and then of famine, his stewardship over Egypt is a masterpiece of consummate statesmanship; nor does he lose his control of affairs so long as he lives.

Yet who more beloved than Joseph? Potiphar, the jailor, the chief butler, the servants of Pharaoh, Pharaoh himself: that he wins the love of all these is clearly taught; and all who know Joseph are little behind old Jacob, when he casts his aged arms about his son and rejoices in him. So was it with David. No soldier, no sovereign stands higher than he for stern, steady, successful war first, and after that the conduct of a kingdom. How he was beloved of all, we know, when not even Jonathan whom he supplants upon the throne, nor poor limping Mephibosheth, can refrain from giving him their whole hearts.

It is but a repetition of this in the case of Daniel. That he was from childhood of an inflexible will; that he ruled Nebuchadnezzar and Darius as completely as he ruled the Hebrew Church and the vast Empire of which he was Prime Minister, is evident. Disdaining the gifts of Belshazzar, facing every conspirator undauntedly, resolute, economic, energetic, without flaw or fault as a man and as a statesman, we know from the united testimony of his foes. Yet how heartily was he loved! The eunuchs of the East are proverbial for their soured and despotic natures, yet Daniel was in "favor and tender love with the Prince of the eunuchs,"—not more than with Nebuchadnezzar, who seems to have worshipped Daniel as much as he came to worship Daniel's God. There runs a flavor of woman's affection for him through the brief commendation made of Daniel to Belshazzar by the aged Queen-mother. Darius was a veteran conqueror, hardened from many a battle, inured to a supreme selfishness by a lifetime of success and adulation: yet when Daniel is cast to the lions "the king passed the night fasting; neither were instruments of music brought before him; and his sleep went from him." We can almost see this lord of all nations as "he arose very early in the morning and went in haste unto the den of lions. And when he came to the den he cried with a lamentable voice, O Daniel, servant of the living God, is thy God whom thou servest *continually* able to deliver thee from the lions?" *It is an* incidental touch upon his noble portrait, as showing the courtesy and calmness of a man who has passed a night unterrified among wild beasts, that he prefaces his reply with the usual "O king, live forever."

Nor was his a character which failed to awaken peculiar affection even in the heavenly world, in which there surely are myriad types of all lovableness When Gabriel, "caused to fly very swiftly," comes to him he prefaces what he has to say with the words, "O Daniel, thou art greatly beloved." It is so when the Son of God comes to him: "O Daniel, a man greatly beloved," is the beginning of His communion with him. And when Daniel faints before this sudden appearing of Christ, it was as when the same Saviour looked upon the young ruler and loved him, as when John is described as the disciple whom Jesus loved, as when it is said, "Now Jesus loved Martha, and her sister and Lazarus." So He says yet again to Daniel: "O man greatly beloved, fear not, peace be unto thee; be strong, yea, be strong!"

Why is this? A man may be profoundly admired as a great general, an august monarch: but love is usually for those in whom the amiable traits are chiefly developed. Yet here is a man who stands second to none in history as statesman and man of affairs. Like some colossal statue in bronze, he fills a niche lower than none in the valhalla of heroes, the pantheon of the demi-gods. Harry V. of England, Harry IV. of France, were very popular; but it was really in virtue of their popular weaknesses. But here is a Bismarck without Bismarck's brutality, a Cavour without Cavour's cunning, a Cæsar without Cæsar's cruelty, an Alexander without Alexander's dissoluteness. Doubtless in what he himself styled "the king's business," Daniel has to levy taxes, suppress insurrections, equalize laws, manage and control the tangled affairs of the hundred and twenty provinces of an empire embracing all climes, languages, religions: yet, is this majestic man of men "a man greatly beloved!"

The explanation is very easy. The Christ, with whom he lived in closest communion, is the Great Captain, marching his forces to the conquest of the world; the Great King of kings, holding sword and sceptre, possessed of all imaginable vigor, wisdom, power, justice: yet the outcome of it all is—what? "Thou art fairer than the children of men," "the chiefest among ten thousand, and the one altogether lovely." Companionship with Christ! It is that which broadens a man, brings out all the grander, sterner qualities of manhood, and yet into such symmetry of rounded fulness that the blending into one man of His manifold attributes makes the perfect harmony of love, even as the right interblending into one of all chords makes music.

Five hundred and thirty-four years are to pass; and then a star shines upon a stable in which kneel the three men from that East in which Daniel died, and of his own class and kind. Now the Son of God is a babe,—thought inconceivable by Daniel! He is born to grow up, to speak as never man spake, to heal all who come. During no one of these Ten Theophanies has He lingered more than for a few moments at longest; now He comes to sojourn for days, months, years! But He lives only to die,—in his most daring thoughts, Daniel did not dream of *that*,—to die for men. Not until then have all His former manifestations, from creation, had their fulfilment. Then He can exclaim, "It is finished!" and bow his head in death. And as everything going before was but preparation, so all things coming after are but applications of that.

"THEATRES, their Uses and Abuses; Ought Christians to attend them? A Remedy brought Forward." By the Rev. Aug. A. Lyne (late Royal Navy.) Mr. Lyne first delivered a Lecture on this subject at Cheltenham, with prayers and hymns accompanying, and was afterwards urged to publish his sentiments, and this is the second edition. It starts with three texts: "Rejoice evermore;" "Lead us not into temptation"; "A good tree cannot bring forth evil fruit, or a corrupt tree good fruit." The Lecturer finds many injunctions to rejoice in the Bible, and it is beyond doubt that there are many. He thinks it a great pity that people should indulge in such sweeping condemnation of the theatre as is sometimes heard. Addressing his audience he says, "Nine tenths of you have at some time been to a theatre, and I would ask you, my brothers and sisters, do you consider yourselves abandoned and depraved because you have joined in this amusement?" What more brilliant or triumphant reply could he have made to the charge? He then goes on to say that any dialogue is a drama; there are quantities of it in God's word. "People have no right to put upon the works of Shakspeare, Addison and Sir Walter Scott the sins and outrages of the theatre." So then, the theatre has sins and outrages! He then asks why God has given us the love of the drama. This will give one an idea of the rambling style of the Lecture. It is not easy to tell in any particular paragraph what the writer is driving at. He assures his audience that he has not come for the purpose of abolishing theatres. Managers and proprietors will breathe again He goes on to say that, before he became a clergyman, he for 13 years attended theatres and never received any good from any of them. Most people would think this a sufficient condemnation; especi-

ully as he adds, "they are a tremendous engine either for good or evil." They do not do good; they must therefore be a tremendous engine for evil. However, he does not strike a halt here, but tells us that the theatre is not altogether good nor altogether bad. By this time the reader gets the impression that the writer does not know his own mind, or that he does not wish it to be known too abruptly. On p. 11 we find this deliverance:

"I affirm that a Christian has no right to assist or any way enter into these amusements as they are now."

Some pages follow with arguments in favour of this position, terminating with a vision of the last Judgment and the descent into everlasting punishment of those who put stumbling-blocks in the way of their fellows.

Returning refreshed from this digression, the lecturer proceeds to point out the remedy. He would have the theatre taken out of the hands of its present managers and converted into an institution for doing good. He says, My object is to get you to go to the theatre *after* the evil has been removed. But unfortunately he does not tell us how he is going to remove the evil. The thing to be done is to get all the actors and actresses and musicians and scenepainters and managers and play-wrights and composers and dancers &c. &c. &c. converted, so that they shall gladly combine to bring out dramas that Christian people can witness with sacred joy. We wish the pamphleteer God speed in this holy crusade. In the mean time we accept his doctrine that Christians should wholly abstain from visiting the theatre and similar places of amusement until that day.

"REPORT of the Theological Seminary at Ahmednagar, for 1883. This is in connection with the Am. Marathi Mission. The instructors are Revs. Dr. Bissell, Hume, Smith and Modak, an admirable staff. The course of study is very thorough, carried on during five months of the year, leaving the students free to engage in Christian work during the other months. There were 23 male students last year; the wife of one of them also studied. The examinations were creditably sustained. The Marathi is, we believe, the chief if not the exclusive medium of instruction. Four scholarships are partially endowed, and there is the nucleus of a fund for endowing an Indian professorship.

"WHY do we seek to lead People to Christianity." Indore: Canadian Mission Press. This is a pamphlet of 32 pp. designed to meet the objections advanced by Hindoos when one of their number embraces Christianity. It often appears to them that great heartlessness is shown by those who bring about such rending of home ties as sometimes occur. The writer draws attention to the fact that many important changes are quietly accepted, and that it is only when somebody embraces Christianity, that the outcry is heard. He proceeds to show that the missionary is actuated in what he does by feelings that are worthy of respect, and that the people of this country are under obligation to prove all things and hold fast that which is true and good. The tract is well fitted to be useful.

"PICKINGS from the Parsee Punch." This is a book of illustrations. We do not understand all the allusions, but have not the least doubt that the pictures are infinitely amusing to those for whom they are specially designed. What a God-send the Ilbert Bill must have been to this and other Native journals. There is a manifest improvement in the pictorial art of this country, though there is yet some progress to be made. But do our Parsee friends never get tired of laughing? Can we afford to laugh our life away?

WE have received several numbers of Gud and Gossip; Report of the General Family Pension Fund for 1883; Report of Neyoor Mission; Report of Baldwin Schools; Report of C. M. S. Sind Mission; Lecture on Religion in General; Sermon by Rev. W. T. Satyanadhan; The Purans, Dec. and Jan.; Tract on the Prarthana Samaj; Various Indian Periodicals for April; Gujarat and the Gujaratis, B. H. Malabari, 2nd Edition.

The Bombay Guardian.

SATURDAY, APRIL 12, 1884.

THE SPIRIT BY MEASURE.

WE learn from the *Christian* that the Committee of the London City Mission have dismissed one of their missionaries. For what cause? Some will be ready to suggest that probably he yielded to some temptation and fell into sin. We can easily conceive of many things that would render a man unfit to continue in such a position. His object is to get sinners to trust in Christ as One who is able to save them from their sins and cleanse them from all unrighteousness, and the success of his work depends very much on the evidence he is able to furnish of Christ's power and willingness to do this. If a London missionary exhibited a spirit of pride, disdain, covetousness, love of ease, want of sympathy, if, in moments of temptation he were defeated rather than victorious, if a sensual element betrayed itself, we can well understand that the Committee of the C. M. would regard this as militating against the message he is commissioned to deliver and rendering him unsuitable for the office. We suppose that the said Committee endeavour to get the best men possible; men who have strong faith in the Redeemer and who know how to avail themselves of his all-sufficient grace to live nobly, justly and unblamably. Paul, writing to the Thessalonians, refers to the fact that his own life corroborated the Gospel that he preached: "Ye are witnesses, and God also, how nobly and justly and unblamably we behaved ourselves among you that believe." So far as we are able to judge, the missionaries of the London City Mission are earnest, Christian men, seeking to commend by consecrated lives the Gospel which they preach. This makes it the more surprising to hear that they have dismissed the missionary above referred to not on the ground of any immorality or defective obedience, but for teaching that Christ is able and willing to save from all sin and for professing that Christ does it in his case. We of course are not able to speak with regard to the latter point; for all we know the man may be deceiving himself; his life may give the lie to his profession; but we do not see how a man that learns of Christ can teach any thing less than that Christ saves his people from all sin and does it in this world, there being no other where the impure are made pure. The *orthodox* doctrine is that it takes place just at the moment when the believer is closing his eyes in death; until that moment there is no complete deliverance; the presence of sin is absolutely necessary to a man's orthodoxy until he comes to die. We ask, Where in Scripture is this taught, and echo answers where? Not a single passage can, we believe, be adduced in support of this view. Jesus is ever presented to us as one who is able to save unto the uttermost all who come unto God through him. According to our faith, it is unto us. If we settle it that faith in Christ's fully-redeeming power can only be exercised at the moment when all the faculties of mind and body are sinking into dissolution, then we shall not exercise this faith until that moment arrive, when alas! we shall be probably in the highest degree unfitted to exercise it. The idea appears to be that it is not glorifying God for the believer to be altogether free from sin. The physician is glorified by his success in delivering his patients entirely from sickness, and in every other art or profession it is the same; men are not honoured unless they completely achieve what they undertake. When the Lord Jesus was on the earth as a Healer, it was his glory that his work was always thorough; the leper cleansed once for all and entirely of his leprosy. But the city missionary who tells men that Christ will give them, if they only believe it, complete deliverance from sin, is to be dismissed as an unsafe guide. Are we not in this following tradition rather than Scripture?

The *Christian* justifies the action of the L. C. M. Committee. The missionary pleaded that he simply looked to Christ to do what he had promised to do (destroy the works of the devil, cleanse from sin etc.) and that Christ fulfilled his promise. As we have said, we cannot judge of this individual case; the man may not have fully received the testimony of the word as to what constitutes sin and this would limit his faith; or he may have imagined that the work depends upon a single act of the Spirit, rather than upon a continuous action of the Spirit; his consecration or his faith may possibly have been not fully parallel with the demands of Christ. But with regard to the main position that Christ saves his people from their sins when they exercise the required faith, we think the missionary is quite correct, and our only regret is that any Christian should fail to see that this is the nature of Christ's proffered salvation. The *Christian* finds the whole basis of this reasoning unsound.

The assurance we have that we are children of God, and of any further participation in the blessings of the Gospel, is not based upon or attained by any such process of reasoning as the above but by the witness of the Spirit with our spirit.

That is, we know that we have a blessing by the fact that the Spirit witnesses to it. But the blessing must precede the testimony; *how was it obtained?* How do we obtain any blessing? The Spirit of God witnesses to us concerning Christ, not con-

cerniug ourselves, and shows us in him, for us, wisdom, righteousness, sanctification and redemption, so that our faith is led to take hold on what is proffered. It is sought in faith and received by faith.—The *Christian* says :

We never find the Apostles claiming, or professing, or teaching others to claim or to profess, that the prince of this world cometh and hath nothing in them.

John says : "He that is begotten of God keepeth himself, and that wicked one TOUCHETH HIM NOT." Does the New Testament any where draw a line beyond which we can claim nothing from Christ? We have not found it. With regard to profession, it is not forbidden the Christian to confess the indwelling of the Omnipotent Spirit, and no confession can well go beyond this. If we grieve Him or thwart Him, how long will he remain? Paul in Ephes iii. 14-21 teaches the Ephesian Christians what they may confidently ask and expect, "according to the power that was then working in them."

The *Christian* denies that there is in Scripture any distinction between sin and infirmity, and it was specially for the purpose of considering this, that we took pen in hand; but we must reserve further remarks for a subsequent issue.

INSPIRATION AND REVELATION.

UNDER the heading of "The doctrine of Sacred Scripture" we published about a month ago a notice of a work by the Yale Professor Dr. Ladd, from the *N. Y. Evangelist.* A notice of the 2nd volume with extracts shows that opinions are advanced that evidently belong more to the New Theology of which we hear so much in these days, than to the old theology of Paul and John and Peter. The following long paragraph strings together many of the characteristics of the book, and as the ideas are such as our readers are likely to meet with in some of the theological literature of the day, we publish it and shall append some remarks of our own on one or two of the topics treated.

We must distinguish between the Bible as a collection of sacred books, and the Word of God which is given in these books. . . . Even of this Word of God in Scripture, different portions stand differently related to that central portion which both sanctifies and approves them all. . . . The revelation of the Old and New Testaments is, then, special and unique, in that it is God's communication of Himself to man in the historic process of redemption. . . . It is not the Biblical books throughout—it is only the Word of God which is in the Biblical books that can be spoken of as inspired. . . . It is possible, then, to distinguish different grades in these operations of the Spirit, which, taken together, have resulted in producing the Word of God. . . . The relative imperfection of the single parts and earlier grades of revelation, and the perpetual accomodation of the absolute and ideal elements to the formal necessities of human history, must be admitted. . . . The relativity of the knowledge imparted by revelation in the only defensible use of the word as applying to all human knowledge, must indeed be admitted. This is the design of revelation, to make a self-communication of God to man *as man*. . . . None of the elements of the complex state of inspired self-consciousness—intuition, image, conception, choice of language—are to be conceived of as withdrawn from the working of the constitutional laws of the human mind. And therefore the amount of weakness, imperfection, and error which the human elements may introduce in coexistence with the divine act, can be determined only by examining that actual and historical product of the process which we call the Divine Word. . . . Using the word "revelation" for that objective historical process, in which God makes Himself known as the Redeemer of mankind, we distinguish it without difficulty from inspiration. Inspiration is, then, a spiritual process of moral illumining, elevating, and purifying, which has accompanied historical process. . . . This correlation between revelation as the objective, and inspiration as the subjective, maintains itself with respect to all the separate acts, factors, and media or forms of revelation. . . . Inspiration is a constant experience of the community of believers in their communion with God; and the inspiration of all the members of the kingdom of redemption, is of the same specific kind (merely as inspiration) as that of the writers of sacred Scripture. It is the divine communication of the permanent truths of the kingdom of redemption in an organic way, to the writers of Scripture, which gives to these writers their unique place in the offices of this kingdom. In other words, when we wish to characterize the permanent and organic factors of the Bible, we refer them to the work of the Spirit of revelation within the personality of the authors of the Bible, . . . Inspiration is then to be conceived of as *dynamical* rather than as constructive, mechanical, or, merely regulative. . . . It [inspiration] is to be conceived of as an incoming of supernatural and spiritual energy which manifests itself in a heightend degree and new ordering of man's spiritual energy. . . . Inspiration involves an effect upon the powers of utterance, but is not verbal in the technical sense of the term. . . . From the very nature of the case, it continues all the way through into the spoken or written word. Only we must also affirm that many elements of human habit and choice intervene between this impulse and its concrete final result, and that the effect of these elements cannot be left out of the account, as it inevitably is by any theory of verbal and infallible inspiration. . . . The discernment and testing of the inspired words of God, are committed to the religious consciousness of the believing community. . . . The Church tests, discerns and appropriates the true Word of God. All this the Church does by such a living process as implies the possession and growth of an ethico-religious consciousness which is spiritually illumined and spiritually guided. This consciousness may then be called a means for distinguishing between the Bible and the word of God which the Bible contains and conveys. . . . The Word of God abode sure and steadfast through the ages when the limits of the canon were in their most mouldable and mutable condition. It is because the Word of God in the Bible both produces and responds to the faith of the Church that it has the guaranty of everlasting life. . . The Bible is honored far more by being called (what it really is) the vehicle of the ever-living and ever-active Divine Word, than by being designated (what it is not) as throughout identical with this Word, according to the terms and conclusions of post Reformation dogma.

There is much here that indicates deep thought, and we would not deny that the views here expressed may, in the mind of the writer, be consistent with reverence for the teachings of holy writ. But they are likely to be taken up by many who will gladly find in them an excuse for neglecting those teachings of the book that are unpalatable to them. We have a different conception of inspiration from that which is here set forth. Dr. Ladd thinks it relates to the *writers* of Scripture; we think it relates to the *writings.* It is scripture that is *theopneustc,* God-breathed. With what emphasis does our Lord say, "The Scripture cannot be broken," when he is quoting a single word of a Psalm to build a doctrine on (John x. 35; Matt. xxii. 32) Frequently, we find the expression, "the Holy Ghost saith" introducing a quotation from the Scripture. Our attention is directed to the *words* of Scripture, without consideration of this or that way in which the minds of the writers may have been acted on or may have acted. This has really nothing to do with it. Many parts of Scripture are simply records of what ungodly men have thought and said and done, and in this case inspiration simply means that we have a faithful record included in the Scriptures by the appointment of God. With regard to revelation it seems to us that a most important truth is overlooked in the above extracts, viz. that a large part of Scripture is taken up with the revelation of man rather than of God. Man needs a revelation of himself quite as much as of God. In fact the great reason why he is precluded from coming to the knowledge of God is that he does not know himself. If any one will read the Scriptures with this thought in mind, it will explain to him the presence of a good deal there which otherwise would be perplexing. The great controversy between man and God relates to the question of man's sufficiency, asserted by man and denied by God. The reason why so many critics are faltering and failing on the threshold of Scripture, is that they have a wrong idea of man's moral ability. If they would *sit down to learn from Scripture about man as well as about God, they will soon see the* utility of a multitude of things in the Bible which have hitherto been to them irreconcilable with the divine origin of the Book. It is noteworthy that the Cross, the highest revelation of God's goodness, is also the greatest revelation of man's wickedness.

It would well suit the pride of man to receive a Shastra *containing* the Scripture of God, along with non-Scripture, and understand that it is for him to determine what is from heaven and what is not from heaven. No ruler, nobody having important communications to make to mankind, would ever dream of acting on this principle. No merchant ever sends an order for goods in such a loose way as this: he takes care that his correspondent shall understand definitely what he wants. In fact it would be difficult to conceive of any more absurd way of making a communication; especially when a Holy and All-wise Being is addressing the unholy and ignorant.

ADDITIONAL REMINISCENCES. IV.

Extracts from diary kept in Bombay, 1861.

April 10th, House of Correction: "Rich man and Lazarus."

12th. Union weekly meeting given up: no attendants. Good meeting at Colaba: "If they hear not Moses," &c.

13th Pensioners' Home; "Fiery darts."

14th Communion at the Free Church. Preached 4 times this week in Marathi. Parell, 5½.

15th City Mission Committee. Temperance Meeting.

16th Sent a letter dissolving the engagement by which I have earned my support since Dec. 3rd, 1849. Last evening at Mrs. Le th's for some months. Native town, Wadi Bunder, large audience.

17th Meeting of Native Christians at Mr. Harding's, 7 p. m. House of Correction.

18th Esplanade.

19th Meeting at Colaba: "Though your sins be as scarlet."

20th Native town. Mr. Glover arrived from England.

21st Preached in the Free Church: "As many as are led by the Spirit of God, they are the sons of God." My own house, 5½ p. m. Revival proceeding powerfully not only in Jamaica, but in Dumfriesshire, Scotland.

23rd Preached in Duncan Road. Much opposition and contention. Scripture reading at Mrs. Nesbit's.

24th House of Correction: subject, Cornelius. Native Chr. meeting.

25th Esplanade. Mission chapel, Isaiah, xl.

26th Colaba meeting: "Without faith, impossible." Crowded and enteresting meeting.

27th Native Town: annoyed by a drunken man. Pensioners' Home: "God is Love."

28th New attempts made to connect Egypt with Europe by telegraph.

30th Completed my 45th year.

May 3rd. Called up in the night to visit Mr. A. who was very ill, and whose mind was very much burdened. Spoke to him of the blood which cleanseth from all sin, and prayed with him. He was in great suffering, but his mind appeared to obtain relief.

4th Funeral of Mr. H. a young Unitarian, American. He exclaimed in his last hours, to one who sought to help him spiritually, It is too late, now, it is too late. Also, Why did you not tell me this before? Saw Mr. A. twice. Mounted Police: "Be ye reconciled."

5th Saw Mr. A.; he died shortly after. Very striking dispensation. His fall killed him. Preached in the Harbour: "Everlasting Gospel, for a witness." Funeral of Mr. A.

12th Preached in Mission Chapel, Isaiah iv. 7-11. Esplanade.

14th Preached in Native town. Tract Society Meeting. Mrs. Nesbit's.

15th House of Correction. Proverbs.

16th Esplanade Mission Chapel, Heb. xii. 1 &c. Fever.

17th Colaba. Matt. xviii.

19th Harbour. Parable of the Pounds.

June 1st. Civil war in America. Began April 12th. The country going to ruin, unless God interpose.

2nd. Harbour: "Casting down imaginations." Monsoon began to-day.

9th 17 years to-day since I was received into the church. Mr. J. T. died yesterday. Blind, bereaved, aged, sick, submissive—yet—Christless? I fear more than I dare hope. A skeptic. Heard to-day from home. Some person anonymously sends them $50 monthly. [This went on for years. Learned afterwards that it was from F. B.]

16th The pillar of cloud lifted up and gone before, out of sight. The pillar of cloud should have showed them the promised land, but instead of that it led them a fatuous chase through the wilderness for forty years. Because of their unbelief. Always disappointed, always hopeful. Were God to die, one might give up hope.

23rd Have just received word of a revival in Madura.

July 21st A pamphlet against missionaries lately published by a native Christian in English. This additional triumph for the enemies of the Gospel was wanting.

August 25th Mr. Green, pastor of Trinity chapel, whom the Bishop brought here in place of Mr. Cousens, died on the 15th, having only arrived last October. [He was greatly esteemed. In preaching he used a studied simplicity, as though speaking to children. What has been said about his exclusivism, may be accounted for by the way in which he had been brought up. He never came in contact with dissenting ministers till he encountered them in Bombay. His prejudices seemed to wear away as time rolled by.] Have been now more than 4 months without any, 'employ.' The Lord provides me with the means of living. I have constantly asked him to guide me in this matter. Opened yesterday an American paper and the first paragraph that met my eye informed me that the Ship Nightingale of which F. B. was Captain, was taken with 950 slaves on board by U. S. Saratoga and taken to New York. F. B. made his escape on the Coast of Africa and went to England. So many wonderful deliverances! are they not for something good at last?

Sept. 26th Ignominious defeats and sad reverses sustained by the Northern troops. To-day set apart by the President as a day of prayer and humiliation. Possibly more prayer, more earnest heart prayer will ascend today than in any day before. 'Out of the depths:' for the position of matters in America is every way saddening and alarming.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—I can no longer refrain from noticing the rabid communications of your censorious correspondent "J. H. R.," Secretary of the Salvation Army (India) &c. &c. While I admire your patience and your good nature in inserting the verbose letters of one who is not particular as regards his grammer and still less about his arguments, I feel that you ought to know that there are among your readers those who object to J. H. R.'s denunciations finding any place in the "Guardian." I do not fail to notice that the writer referred to is ever anxious to disclaim any "spirit of cavil," but his disclaimers and professions of brotherly love only serve to show that he cannot even be consistent. Every letter of his manifests a captious spirit, and he seems to take a pleasure in the wholesale condemnation of those who do not see eye to eye with him. To differ from the Salvation Army is to be out of the pale of salvation! A tea-meeting in a church converts the building into a den of thieves and robbers, though the Salvation Army may *with propriety* (?) charge 4 annas and even 1 Rupee for hearing the Gospel! It is sinful for the Publisher of your paper to allow an advertisement for money! You ought to know that if any body has money to lend, he must lend to the Salvation Army, for do not they ask for loans? As for millinery, the Salvation Army only, I suppose, may advertize their ribbons, their bonnets, their handkerchiefs, their watches, &c. If you continue to encourage J. H. R.'s propensity for rushing into print to give expression to his righteous indignation, I expect soon to hear that there is no hope for the salvation of those who do not wear the Army uniform or go bare-footed, as Major Tucker does. I quite agree with you, Sir, that "it seems a grand thing to get on one's high horse and ride roughshod over the pecadilloes or weaknesses of others, but this did not Christ," and those who thus ride hinder many from seeing the beauty of Christ's religion. Still greater stumbling-blocks are those who are intolerant in things unimportant and are ever evincing a desire to condemn those who do not fall in with their own peculiar views. I beg, Sir, that for these considerations, and in mercy to your Christian readers, you will in future spare them the pain of seeing themselves, as well as yourself, denounced in unmeasured terms on unscriptural grounds in the columns of the "Guardian."

Yours faithfully

A. E. K.

8 April.

[We have received another letter signed "Charity" touching the letter referred to above, also a letter from Mr. Essai, complaining that he should have been singled out, but perhaps enough has been said.—*Ed. B. G.*]

NOTICES.

Baptist Church, Bellasis Road, (opposite the Byculla Club)

Paster—The Rev. William Bell, M. A.

Sunday Services at 11 A. M. and 6 P. M.

The Pastor will preach next Sunday, (the 13th inst.) both Morning and Evening.

M. E. Church Services, Bombay.

Sunday. Grant Road, Eng. 8 30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 4 p. m. Dean Lane, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. Mazagon, Eng. 11. a. m. and 6 p. m. S School, 9-30 a. m.—Prayer meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Methodist Church Services.

Sunday 13th April 1884.

Grant Road.

7 A. M. Sunday School; 8-30 A. M. Sermon by T. Glover; 6 P. M. Sermon by Dr. J. S. Stone.

Dean Lane Hall, Fort.

9-30 A. M. Sunday School and Bible class with black-board illustration by Dr. J. S. Stone; (All cordially invited) 11 A. M. Sermon by Dr. J. Stone; 6 P. M. Sermon by J. Morris.

Received from J. S. for the poor, Rs. 20.

Received for Gospel Hall, Picket Road, from R. S. A. Rs. 5; from Paulina, 8 as.

Epitome of News.

Saturday, April 5.

—We are favoured with the G. I. P. R. *Monthly Guide* for April, with time and fare tables. Price, 1 anna.

—Yesterday afternoon, Mr. P. Ryan, the Presidency Magistrate, was summoned to the J. J. Hospital, to take the dying declaration of a young woman, named Wallee, who had been stabbed in the back that morning by her husband. The parties are natives of the village of Athahan, near Palampore, and are of the cultivator caste. The poor girl was married to the prisoner when a child, and their married life appears to have been very unhappy. She is 18 years of age, and has lived with her husband ten years.

—*Bombay Gazette*; Dr. Waters' Lecture on Health: As regards exercise, moderation was inculcated, the lawn-tennis arm and scrivener's palsy being pointed out as the consequence of overtaxing the large and smaller muscles respectively. For those who could afford it, riding was recommended as the best mode of taking exercise in a tropical climate, as it secured sufficient bodily movement without dawing too much on one's energies. Dr. Waters here touched on a question of social science by lamenting the expenditure of so much physical power in amusement, apart from which no utilitarian end was gained, and hinted that the eminently gregarious character of mankind conflicted with the turning of energies spent in pastime to economic account. On the subject of food the lecturer thought that due recognition was not given by Europeans in India to the virtues of a purely farinaceous diet with milk, and enjoined moderation in eating. As regards wines and spirits, Dr. Waters remarked that pure water was for most people superior as a beverage, and that spirituous liquor must have been intended in the great scheme of Providence for special and not

for general use. Not less than eight hours sleep could be adjudged sufficient in India and for the satisfaction of those who habitually indulge in a short afternoon siesta, Dr. Waters remarked that it rather enhanced than mitigated the following night's repose.

—The Rev. W. Hastie of Calcutta left by yesterday's Mail.

Monday, April 7.

—*Times of India*: The Vernacular papers often cry down the institution of caste dinners amongst Hindoos. An instance of the evil consequences of the custom is given by the *Kaiser-i-Hind*. A young Hindoo student lost his father, a small trader, about two years ago, leaving a widow with his son and a little fortune, most of which was spent on dinners to the caste. The widow, who had ornaments of the value of about a thousand rupees, died some time after, and the poor boy was obliged to part with these in order to feed the caste people. He now says that he is reduced to great straits and obliged to leave off his studies. In fact he has run into debt. Such is the result of Hindoo caste dinners.

—The first annual meeting of the Eurasian and Anglo-Indian Association was held on Saturday, under the presidency of Mr. N. Spencer. The report of the council up to the 31st December last showed that the number of members was 130; but this had up to the present date been augmented by twenty more.

—"Another Doctor" has the coolness to publish this in the *Bombay Gazette*: I was driving to hospital in a hurry one morning in a *tikha gharry*, not in my own carriage—otherwise I might have been allowed to pass. When I reached a level-crossing, near the rest camp of a large up-country station, I found the gates closed. The line was visible for some four hundred yards above the crossing, and trains always traverse this distance slowly, as they slacken speed on approaching the station, which is not far off. After seeing that no train was in sight, and knowing too well from experience that it might be several minutes before the train came, I asked the gate-man to let me pass. He refused to do so, and I jumped out of the gharry, opened first the one gate off the line, pushing the man aside who tried to stop me, and then I opened the other, and made the driver drive on. The gate-man tried to seize the horses. I pushed him off, and had got the carriage off the line, when the train—a troop one—appeared. I knew that I had a good minute before it came up. The gate-men began to yell and dance about in a frantic manner. I had, however, got the gates closed, and had driven off some three hundred yards before the train came up.

He apologized and there it ended. He ought to have been severely punished.

Tuesday, April 8.

—Mr. Justice Norris has had an attack of Cholera.

—Mr. P. M. Mehta has been elected Chairman of the Municipal Corporation.

—*Indian Witness*: The Report of the American United Presbyterian Mission in the Panjab for the past year is a record of quiet, but remarkable success. The chief stations occupied are Sialkot, Gujranwala, Gurdaspur, Jhelum, Zafarwal, and Pathankot. The increase of communicants during the past year was no less than 86 per cent, bringing up the present membership to 1, 132. The number of adult baptisms during the year was 536, and of children 222. The largest in-gathering was in the Zafarwal district, but all parts of the field shared to a greater or less degree in the common blessing. The converts are mostly from the lowest classes, but the work is none the less interesting on that account. The higher classes must make up their minds to accept Christ or else in a very few generations see their despised neighbours rise above them.

—A new Wesleyan church will be opened at Barrackpoor on Friday next, the 11th instant.

—The Church Army, formed last year in imitation of the Salvation Army, already occupies about sixty stations in England.

Wednesday, April 9.

—The Milan courts have had an interesting copy-right case before them. Manzoni's heirs brought an action against Signor Carrara for publishing Manzoni's letters. The two questions to decide were the right of authorship in letters, and whether the right belonged to the writer or receiver. On the first point it was decided that all intellectual work should be regarded as authorship, and that the law could draw no distinctions, private letters coming under the same category. On the second point it was decided that the possession of a manuscript, whether a letter or other work, does not give right of publication. The publisher, therefore, has lost his case, but he hopes to come to an agreement with Manzoni's heirs.

—A *mugur* or alligator, lately shot near Rohri, was over 23 feet long. On disembowelling the creature, gold nose-rings, silver bangles, and arm ornaments, to the value of Rs. 97-12, were found in his stomach, proving conclusively the nature of his meals.

Thirteen human beings are said to have been eaten by the monster.

—*Indian Churchman*: People are at last becoming awake to the terrible mischief which was done when the system of Grocers' Licenses was introduced. It then became possible for the women in a family to obtain wine surreptitiously with the groceries, and the very plea which was put forward on behalf of the change, that it would take away the disreputable element from drinking, ought to have been its condemnation. Nobody who knows anything of the inner life of families can doubt for a moment that the temptation of drinking is as strong for women, as for men, and if its results are less visible it is only for lack of opportunity. To create this opportunity was, we believe, one of the few economical mistakes which Mr. Gladstone has made in the course of his—at least from a philanthropic point of view—singularly beneficent life.

Thursday, April 10.

—The Press Commissioner, Simla: It is reported from Mandalay that nearly half of that city has been burnt down.

—The Str. *Verona*, with English Mails, left Aden for Bombay, Tuesday, 8 p.m.

—At a recent meeting of the French Academy of Sciences, M. Angot drew attention to the fact that in 1831 a series of striking twilights was observed extending over a considerable part of the year, and M. Tissandier, the well-known aeronaut, now points out that during the first days of July in 1831 there was a volcanic eruption in the Sicilian Sea, between the coasts of Sciacca and the island of Pantellaria. A new island (Julia), which subsequently disappeared, rose from the bosom of the sea, together with an upshot of ashes and cinders. M. Constant Prevost was sent by the Academy of Sciences to study the new formation. Prince Pignatelli assured him that during the early days of the eruption, the 10th and 11th of July, a fiery column arose from the crater "like a bouquet of artificial fire." At the beginning of August an immense column of dust rose and emitted a bright light. On the 5th of August "an impalpable dust carried by the wind fell in abundance." The eruption lasted several months, and the coloured sunsets of 1831 began about the beginning of August, soon after the commencement of the volcanic effects. The peculiar twilights were remarked at Odessa, Rome, Madrid, and in Germany—that is to say, over a considerable area.

—*Bombay Gazette*; Madras, 9: The mortality from small-pox continues high, no less than 271 deaths having occurred last week. The total mortality in the city was 516, or at the rate of sixty-seven and one-third per thousand.

—The Poona papers contain accounts of a serious accident at Kirkee, on Tuesday, when eight European soldiers were injured. It appears that one of the soldiers was charging a shell with powder, while seven of his comrades were sitting round. The shell suddenly exploded, and all the men were very severely injured. The wounded men were at once taken to the hospital, where one of them died a few hours afterwards. Several amputations had to be performed, and all the men are stated to be in a precarious condition. An official inquiry into the causes of the accident will no doubt be made.

—*On Guard*: Mr. Gregson in S. India.: I greatly enjoyed the drive from Wellington to Coonoor, and was very kindly entertained at the Highlands by Mr. and Mrs. James Stanes in the absence of their uncle in Calcutta. This charming spot is very highly favoured with the many Christian influences and Societies which are centred in Coonoor. Mr. Row is in charge of the Union Church, and the Chaplain, Mr. Walker, is very hearty in his sympathy and co-operation with his neighbours in every thing which is for their good, and a warm supporter of the Temperance work here. The meetings were well attended and our visit to Coonoor will long be remembered as a bright spot in our tour. A ride to a coffee plantation was most enjoyable through woods, round the hills, and down the slopes in the midst of grand and extensive views of the distant plains. Only one learnt a lesson that it is dangerous to ride on horses unless you have a firm seat. Our friend the padre of the Union Church, though in perfect accord with his people, was out of harmony with his horse, for in the middle of a very interesting conversation on Christian unity, he went clean over the head of his horse without a moment's notice that he intended shewing us his heels; fortunately no damage was done either to horse or rider, and from the quiet way in which it was taken we can imagine that this acrobatic performance had been performed before.

—*Indian Meseenger*: We notice with profound regret that the most ardent disciples of Babu Keshub Chunder Sen are fast developing a form of *Keshubitism* amongst themselves. In a resolution passed by the Apostolic Durbar of the New Dispensation on Tuesday the 15th of *Fulgaon* last, occurs the following:—"*We believe our Minister was living in the bosom of God, as the Minister of the New Dispensation, before the beginning of creation. And our relationship with him is not for time but for eternity.*" And again—"*None can accept this Dispensation except through him. True, to be like him in spirit is to accept the Dispensation, yet it must be owned that the same (the idea of the Dispensation) cannot be developed in life, without establishing direct relationship with him (the minister).*" And further below—"*Hence when preaching the New Dispensation, it is needful to proclaim his eternal relationship with the same.*"

Friday, April 11.

—Death last week, 476. By Cholera, 3.

—*Poona Observer*: In connection with the sad accident which occurred at Kirkee on Monday last, we have been informed that one of the men, Corporal W. Hillier, died a few hours after the explosion, while a gunner was shattered to such an extent that two of his legs had to be amputated; he is not expected to live. Another Sergeant was also so serverely injured as to necessitate the removal of one of his legs. The accident happened to the men of the E Battery, 1st Brigade whilst they were engaged under a tent in filling a number of bombshells. It is also doubtful whether the sergeant above mentioned will recover from his wounds. Corporal Hillier leaves a widow to bemoan his loss.

—*Times of India*: On Monday evening the hall of the Free Church Institution was filled

with a large gathering of Hindoo and Beni-Israel girls, pupils of the Free Church Mission Schools, and their friends who had assembled in connection with the annual distribution of prizes. Mr. Justice Birdwood presided, and a number of ladies and gentlemen, both European and native, were present to testify their interest in the important work of female education. The girls of the various classes came forward in succession and gave illustrations of recitation, singing, &c., as taught in the schools. These were given in spirited native style and in a manner that greatly interested those present. A Hindoo young lady read a short essay composed by herself in Mahrathee on the subject of the education of women.

An aggregate attendance of 308 girls in the three schools, was reported; of these 274 were Hindoos, the rest Jewesses.

—It is reported that seven of the cousins of King Thebaw have been massacred in the place at Mandalay, being suspected of being concerned in, the late attempt to fire the palace.

—The death is reported at Moulmein of Mrs. Jane M. Haswell, widow of the late Rev. J. M. Haswell, D. D. Mrs. Haswell was seventy years of age at the time of her death, and had been for a little more than forty-eight years connected with the efforts of the American missionaries in Burma. The people of the mission, the Talams, with which she was connected, asked to be permitted to carry her coffin, as they had performed the same duty for her husband and for one of her sons.

—*Bombay Gazette:* One of the most vexatious results of the wretched embarrassment in which we have permitted ourselves to be involved in the Soudan is that it ties our hands elsewhere. Our interests are concerned not only in the progress of Russian aggressiveness in the direction of the Afghan frontier, but in the complications which have arisen and may become at any moment unmanagerble between the French and the Chinese. Even in Magdagascar it is apparent enough that the occupation which we have cut out for ourselves in looking after Osman Digma and the Mahdi impairs the position of moral ascendency which we unmistakeably exercised when the troubles in that part of the world began.

Selections.

BISHOP FOSTER IN BOMBAY.

[Amid the voluminous and splendid correspondence which Bishop Foster is giving to the various *Christian Advocates*, he has written five columns to *The Western* concerning Bombay. Here are a few excerpts. C. P. H.]

Bombay is really a great city. Its Parsee population is much the proudest native element of India, representing the best business energy and the largest accumulation of wealth, and assuming quite a show of state and elegance. There is also here a Brahmin class of a higher type than is to be met with elsewhere in India, except in Calcutta, perhaps the headquarters of the most advanced native culture. I suppose there is more solid intelligence with this class than with the Parsees, and they are fully equal in appearance. There are some magnificent homes of both these classes, such as cannot be seen elsewhere in India, and there are whole streets with signs of large wealth and extensive business. More even than Calcutta, Bombay shows the effect of contact with the outside world. There is a certain cosmopolitan air not to be seen in other places; and enough of European architecture, dress, and speech in all public places and resorts to quite obscure the fact that we are in an actually heathen city. A walk through the crowded native quarters, into the neighbourhood of the temples and places of amusements, by either day or night, soon dissipates the temporary hallucination.

My impression is that, from all that I heard and saw, the work has started off well since the Conference in Bombay. I heard also from other places accounts of noticeable quickenings and some revival. I was assured by several brethren that the Conference had given quite an impulse to the native work in South India, and I indulge the hope that the coming year will make a noticeable difference in that branch of effort. More than ever, after visiting North India, I am persuaded not only that the native work is the great work to which missionary effort should be directed, but more still, that our South India brethren must and ought to accept and ask the aid of the missionary treasury in prosecuting it. They are reliant men, both preachers and laymen, and will work under a high and noble inspiration, and will, I doubt not, accomplish much, but I do not believe that they will be able to meet all the demands of the situation on the present plan. It is a heroic spirit which prompts them, and we can but admire them for the brave attempt if it shall prove successful; but let us pray that it may not be found that their mistake, if it be a mistake, is dangerous and detrimental to great interests, even to the salvation of millions of the poor heathen, or if not that, at least to the rapid and speedy evangelization and elevation of that largest part of the great empire which is exclusively under their care so far as our Church is concerned. The interests are too great to be but to the hazard of a mistaken policy, but I must not afflict, if I cannot help, so I earnestly pray that God may give success.

On the whole, Bombay impressed us more favorably on the second visit than the first. I realized the truth, however, of what I have several times hinted in these letters, the benumbing effect of contact with degraded conditions of humanity, one of the great difficulties, I am sure, in keeping the mind sensitively awake to the evils of heathenism when in constant contact with it. As vice is a monster *of such hideous mien that to be hated* needs but to be seen, but seen too oft the familiar face is first endured, then pitied, then embraced; so the horrors of a heathen state may become so familiar as to awaken no special disrelish, and so zeal for its cure become quite too low for effective work—the missionary may thus become first neutralized, then an imitator, rather than the heathen be lifted by the contact. This I believe to be an absolute danger. Many things that offended and shocked me at first, hardly attracted attention on my second visit. This, I know, is the common effect.

My last week in India was cheered by the considerate kindness of Mr. Fido and his family, in Bombay. Every thing that Christian politeness and cordiality could do to make my stay pleasant was done. I shall often think with interest of their children and the beautiful and quiet manner in which their home is ordered. May their five sons and three daughters fulfill the promises of their youth, and be a joy forever to their honored parents. India needs such families to work for and contribute to her redemption.

I can not close up these notes, however, of my three months in India without making more particular mention of the courtesies I received from several kind friends. Mr. Fox, the presiding elder of Bombay District, brought me under obligations which I shall never be able to repay, by his assiduous and tender attentions from the moment of my landing till the hour of my departure. I believe that there was not a single day that he did not see me, and no want that he did not anticipate, and all in a manner so cordial and spontaneous that he did not once impress me that he found it irksome. His courtesies were not only untiring, but his services were invaluable. I can never think of India but with pleasant memories of this dear friend, and the many hours made delightful by his companionship. I trust he may be long spared to serve the Church and advance the cause of his Redeemer in this land of his adoption. To make particular mention of the attention of other ministerial brethren would be to make the list inconveniently long, or to draw distinctions between courtesies, all of which were delicate and unremitting, both public and private. Several mission homes opened to me in a way that leaves a fragrance in the memory of them forever, and the brethren and sisters, wherever I mingled with them, without exception, whether in social or religious amenities, or in the more secluded ways of private friendships, have left in my mind only pleasant impressions. It will always be a joy to think of them, and pray for their peace and success. I shall watch the field from year to year to note their victories. God bless the noble bands of men and women in the two-one great India field.

Were we but twenty years younger, and were accounted worthy, we should return to America only to bid adieu to our friends, and gathering up the fragments of our home, should come to this beautiful, *sorrowful* land to give our strength unreservedly to its sad but interesting people. We should consider it a life well spent to acquire the secret of winning their confidence, and to help lead them to their Redeemer and Savior. We almost envy those to whom God has given the great opportunity of sharing in this glorious work. We shall never forget India Its patient, sad-faced and scantily-fed, uncomfortably housed, half nude, sorrowful millions will dwell in my memory, and live in my prayers while memory lasts and faith in God inspires my heart to pray at all. Her wrongs shall be my wrongs, and her joys my rejoicing. When I forget her, "may my right hand forget its cunning, and my tongue cleave to the roof of my mouth." It is not her fault that she is heathen, that her garments are defiled, that she is in chains, that her habitations are habitations of cruelty, that she sits in the region and shadow of death. The darkness that shrouds her beautiful land is her sad inheritance, entailed by oppressors, and perpetuated by spoilers. It is not that her sons and daughters are inferior or less noble, but that they have been marred by misfortunes and broken by adversities. Let the light be brought in, let the voice from above now arise, let India see the face of her Redeemer, and her mudpens will be transformed into marble, and her dung-begrimed fakirs will cease to be revered as saints, and her obscene rites vanish, and her degraded daughters and sorrowful children will be clothed in robes of purity, and her beautiful land will be filled with gladness, and blossom as the garden of the Lord.

AN INCIDENT OF THE REVOLUTION.

FAIR HAVEN, Jan. 5.

EDITOR NORTHERN CHRISTIAN ADVOCATE:—The following incident was related in my family by the "oldest Methodist" in the city of Albany at that time, 1830. When young she had herself lived on the "Canada Border" and was personally acquainted with the facts.

MRS. M. E. BARKER.

During the war of the Revolution the "Canada border" was occupied by a mixed population, not only different nationalities but men of widely different political views found a home there.

Among the residents were two elderly men, one a true patriot but with little property; the other owning a large, well stocked farm, but strongly suspected of holding constant "underground" intercourse with the British. The British soldiers were in the habit of visiting the "Border" on foraging expeditions, and their visits were so uniformly made to the houses and barns of the loyal people that it was evident there was some intelligent informer in the community.

During one of these depredations the only cow of the aged patriot was taken from her hiding place. Of course no one knew anything about it and there was no redress.

Soon after the close of the war a wondrous revival occurred in the community. The old

German Tory was one of those who felt the divine power and yielded to it from the depths of his soul.

One morning in early Spring our patriot friend sat in his porch drinking in the sunbeams, when he noticed his German neighbor coming up the road toward his cottage driving a number of cattle. When he came within hearing he called loudly: "Open your gate, neighbor."

The old gentleman stood still, petrified with astonishment, until from the reiterated demand to open his gate he did so mechanically.

As the cattle were passing through the old Tory said: "These all belong to you, neighbor! When the soldiers came searching for food I told them where to find your cow; now I gladly return fourfold."

Words were powerless to express the emotions that heaved those manly breasts. A strong clasp of the hands and the warm tears running down their furrowed faces told that "He who spoke as never man spake" had spoken light and love and heavenly harmony into the sturdy soul of the old "German Tory." (*N. Ch. Adv.*)

A BRAVE GIRL

THE Iowa Legislative Committee recently presented Miss Kate Shelley, a young girl of eighteen, with a gold medal for bravery.

At about dark on the 6th of July, 1881, a storm of wind and rain of unparalleled severity broke over this region. In an hour's time every creek was out of its banks, and the Des Moines River had risen six feet. So sudden was the flood and such was the velocity of the wind that houses, barns, lumber, and all portable objects within reach of the waters were carried away. Looking from her window, which in daylight commanded a view of the Honey Creek railroad bridge, Kate Shelley saw through the darkness and storm a locomotive headlight. A second later it dropped, and though the crash which it must have made was not perceptible above the roar of the wind, she knew that the bridge had gone and that a train of cars had fallen into the abyss. There was no one at home but her mother and her little brother and sister, and the girl understood that if help was to be given to the sufferers, and the express train, then nearly due, warned, she would have to undertake the task alone.

Hastily filling and lighting an old lantern, and wrapping herself in a waterproof, she sallied out in the storm. She first made an effort to reach the water's edge, but finding that the flood was already far above all the paths and roadways, and realizing that she could do nothing in or near that mad torrent, she climbed painfully up the steep bluff to the track, tearing her clothing to rags on the thick undergrowth and lacerating her flesh most painfully. A part of the bridge still remained, and crawling out on this to the last tie, she swung her lantern over the abyss and called out at the top of her voice. It was pitchy dark below, but she was answered faintly by the engineer, who had crawled up on some of the broken timbers, and though injured, was safe for the time being. From him the girl learned that it was a freight train that had gone into the chasm, and that he alone of that train's hands had escaped. He urged her, however, to proceed at once to the nearest station to secure help for him and to warn the approaching express train of the fall of the bridge.

The girl then retraced her steps, gained the track and made her way, with all the speed that the gale would permit, toward Moingona, a small station about one mile from Honey Creek. In making this perilous journey it was necessary for her to cross the high trestle bridge over the Des Moines River, about 500 feet in length. Just as she tremblingly put her foot on this structure the wind, rain, thunder, and lightning were so appalling that she nearly lost her balance, and in the endeavor to save herself, her sole companion, the old lantern, went out. She had no matches, but if she had had thousands of them they would have been of no service in such a place and in such a storm. Deprived of her light, she could not see a foot ahead of her save when dazzling flashes of lightning revealed the grim outlines of the bridge and the seething waters beneath. Knowing that she had no time to lose the brave girl threw away the useless lamp, and dropping on her hands and knees, crawled from tie to tie across the high trestle. Having gained the ground again, she ran the short distance remaining to the station, told her story in breathless haste, and fell unconscious at the feet of the gaping rustics, who in their eagerness to know her adventures, forgot the terror and suspense which she had endured.

SONG OF THE DECANTER.

THERE was an old decanter,
and its mouth was gaping
wide; the rosy wine
had ebbed away
and left
its crys-
tal side;
and the wind
went humming,
humming;
up and
down the
sides it flew
and through the
reed-like
hollow neck
the wildest notes it
blew. I placed it in the
window, where the blast was
blowing free, and fancied that its
pale mouth sang the queerest strains
to me. "They tell me—puny conquerors!—the Plague has slain his ten,
and War his hundred thousand of the
very best of men; but I"—'twas thus the
bottle spoke—"but I have conquered
more than all your famous conquerors, so feared and famed of yore.
Then come ye youths and maidens,
come drink from out my cup the beverage that dulls the brain and burns
the spirit up; that puts to shame
the conquerors that slay their
scores below; for this has deluged millions with the lava tide
of woe. Though in the path
of battle, darkest waves of
blood may roll; yet while
I killed the body, I have
damned the very soul.
The cholera, the sword
such ruin never wrought
as I in mirth or malice, on
the innocent have brought.
And still I breathe upon them,
and they shrink before my breath,
and year by year my thousands tread
THE FEARFUL ROAD TO DEATH."

—(*N. Ch. Adv.*)

Miscellany.

—AT the last large meeting held in February, by the Victoria (Philosophical) Institute, 7, Adelphi Terrace, London, a paper was read by the Rev. R C Collins, M.A., on Budhism in relation to Christianity. Referring to the parallels sometimes drawn between the persons and characters of Buddha and Jesus Christ, he said:—Take, as a prominent instance, the birth stories. I need not here give details, which are to be found in any modern work on Buddhism. The supposed miraculous conception; the bringing down of Buddha from the Tusita heaven; the Devas acknowledging his supremacy; the presentation in the Temple, when the images of Indra and other gods threw themselves at his feet; the temptation by Mara—which legends are embellished by the modern writer I have already quoted, under such phrases as "Conceived by the Holy Ghost," "Born of the Virgin Maya," "Song of the heavenly host," "Presentation in the Temple and temptation in the wilderness"—none of these is found in the early Pali texts. The simple story of ancient Buddhism is that an ascetic, whose family name was Gautama, preached a new doctrine of human suffering, and a new way of deliverance from it. There is no thought in the early Buddhism, of which we read in the Pali texts, of deliverance at the hands of a god; but the man Gautama Buddha stands alone in his striving after the true emancipation from sorrow and ignorance. The accounts of his descending from heaven, and being conceived in the world of men, when a preternatural light shone over the world, the blind received sight, the dumb sang, the lame danced, the sick were cured, together with all such embellishments, are certainly added by later hands; and if here we recognise some rather remarkable likenesses in thought or expression to things familiar to us in our Bibles we need not be astonished, when we reflect how great must have been the influence, as I have before hinted, of the Christian story in India in the early centuries of the Christian era, and, perhaps, long subsequently. This is a point which has been much overlooked; but it is abundantly evident from, among other proofs, the story of the god Krishna, which is a manifest parody of the history of Christ. The *Bhagavat Gita*, a theosophical poem put into the mouth of Krishna, is something unique among the productions of the East, containing many gems of what we should call Christian truth wrested from their proper setting, to adorn this creation of the Brahman poet and indicating as plainly their origin as do the stories of his life in the *Mahabharat*; so that it has not unreasonably been concluded that the story of Krishna was inserted in the *Maha Bharata* to furnish a divine sanction to the *Bhagavat Gita*. If, then, as there is the strongest reason to believe, the Christian story, somewhere between the first and tenth centuries of the Christian era, forced itself into the great Hindu epic, and was at the foundation of the most remarkable poem that ever saw the light in India, can we be surprised if we find similarly borrowed and imitated wonders in the later Buddhist stories also?" A discussion ensued in which Mr. Hormuzd Rassam, Professor Leitner, from Lahor, Mr. Cloes, an earnest student of the question during 25 years' residence in Ceylon, Professor Rhys Davids, and others took part. All agreeing in and confirming the statements of Mr. Collins' paper.

—*Independent*::

In his *Beliefs about the Bible*, M J. Savage has got further off the track than we care to follow him, even in criticism. His standards and methods are so largely subjective caprice that no common ground remains to start from, and no common principles to guide us. So as we can see, Christianity, with him, is a *lucus a non lucendo*, conspicuous only for what it lacks, and with faith transformed into discontent. We have become accustomed to his cry that the Bible is not true. The novelty in this book is the shrill tone of assertion put into the cry: It is not good. Paul, Mr. Savage tells us, knew nothing of the historical Jesus, ignored him wholly, and preached only his own theological abstraction, Christ, and there is not in him a trace of his having any personal love for Jesus, the man. How Mr. Savage's brain works in matters of moral comparison and judgment, he shows us on p. 164, in his remaks on the morality of the Bible, which he opens with some little indica-

tion of his preference of the *Mahabharata*, and goes on to say:

"There is one selection which I am obliged to think is finer, higher, more humane than anything which the whole Bible contains. It represents one of seven brothers, the last of the seven, standing at the entrance to the Indian heaven. His six brothers, his wife, and his faithful dog, the constant companions of his life, have fallen by the way; and he stands alone at the gates. The gods come down to welcome him; and there is a throne waiting him, vacant till he shall occupy it. They bid him come in, but he stands there, and asks the gods what is to become of his wife, and his dog; and until he is assured that they also shall share his bliss and his glory, he turns his back on the heavens, and refuses to enter. I know of nothing in all religious literature higher, finer, grander than that."

Apar from the extraordinary consideration for his dog, it is a strange notion Mr. Savage has of Heaven as an Oriental Paradise that might be virtuously renounced and with great show of self-sacrifice But if Heaven is a state of holy life and character and its bliss of moral elevation and perfected being, it is a sorry picture that he makes of this pathetic Buddhist at Heaven's gate, protesting that his dog's capacity and fate in the eternal life shall be his own, and down below the tragic showman rapturously exclaiming: Nothing in all religious literatare to equal that; nothing in the Bible!

I. C. Herald: Mr. Bradlaugh deliversed an infidel lecture at Northompton, and at the close challenged a discussion. Who should accept the challenge but an old, bent woman, in most antiquated attire, who went up to the lecturer and said, "Sir, I have a question to put to you."

Well, my good woman, what is it?

Ten years ago, she said, I was left a widow, with eight children utterly unprovided for, and nothing to call my own, but this Bible. By its direction, and looking to God for strength, I have been enabled to feed myself and family. I am now tottering to the grave, but I am perfectly happy, because I took forward to a life of immortality with Jesus in heaven. That's what my religion has done for me. What has your way of thinking done for you?

"Well, my good friend," rejoined the lecturer, "I don't want to disturb your comfort, but—".

"Oh, that's not the question" interposed the woman; "keep to the point, Sir. What has your way of thinking done for you?"

The infidel endeavoured to shirk the matter again; the feeling of the people gave vent to uproarious applause, and he had to go away discomfited by an old woman.

TELEGRAPHIC NEWS.

Cairo, April 3rd: General Graham left Suakim to-day.

London, 3rd: The Marquis of Hartington, replying to a question in the House of Commons to-day, said that it was not intended to send troops to Berber and Khartoum. If General Gordon becomes in jeopardy, he must be assisted, but in the meanwhile, as he has not asked for any assistance, the Government adheres to its resolution to evacuate the Soudan. His lordship said it was inexpedient at present to make any statement regarding the general policy of her Majesty's Ministers in Egypt. He further stated that a detachment from General Sir Evelyn Wood's army in Egypt would garrison Suakim.—Lord Kimberley, replying to a deputation to-day urging the necessity of raising the age of candidates for the Indian Civil Service, said that experience had not proved that there was any necessity for a change. The premises destroyed by the recent fire in Paternoster Row are those belonging to Messrs. Pardon, Son and Co. and Messrs. Williams and also the new warehouses of Messrs. Faudel, Phillips and Sons of Newgate Street.—Mr. Bright is indisposed, suffering from a slight congestion of the lungs.

4th: In the House of Commons last night, Sir Stafford Northcote proposed an adjournment of the House demanding an explicit statement from the Government of their policy in Egypt. Mr. Gladstone, in reply, vehemently complained of the unprecedented persistence of the opposition. He denied that the mission of General Gordon to the Soudan had failed, but said that on the contrary there were favourable prospects of its being successful. —The London press this morning criticise the Ministerial statement as being unsatisfactory.

Cairo, 4th: Chermside's Battalion proceeds to-day to Suakim.—The Governor of Kassala telegraphs that the condition of the garrison there is critical, and begs for British aid.

Halifax, N. S., 4th: The s. s. Daniel Stienmann has been wrecked near here. One hundred and twenty persons were drowned, only five of the whole ships's company being saved.

London, 5th: The House of Lords adjourned yesterday for the Easter recess until the 21st instant —Mr. Bright is better.

Berlin, 5th: A meeting is impending between the Emperor of Germany and the Czar.

London, 6th: The remains of the late Duke of Albany were yesterday entombed in the Memorial Chapel, Windsor Her Majesty the Queen attended the ceremony, which was of a most imposing character.

Cairo, 6th: Nubar Pasha, President of the Council of Ministers, has resigned.—The tribes between Shendy and Berber are in open rebellion, and it is feared that the revolution is extending.—Communication is totally interrupted with Khartoum.—Fears are entertained that Berber and Dongola will shortly be invested by the rebels.—Some hostile tribes have arrived at Suakim and expressed their willingness to negotiate for peace.—It is reported that Osman Digma has gone to Kordofan.

Haiphong, 6th: The French troops have commenced their advance on Hunghoa, where it is expected that a determined resistance by the enemy will be made.

Paris, 6th: The Burmese envoys have signed a Treaty of Commerce between France and Burma, similar to that of 1873, as a basis for future negotiations.

London, 7th: The Inter-University Boat Race, rowed this morning, was won easily by Cambridge.

Cairo, 7th: The differences between Nubar Pasha and Mr. Clifford Lloyd, which led to the resignation of the former, have been referred to the British Government.

St. Petersburg, 7th: The official correspondence is published concerning affairs in Central Asia since April 1882, in the course of which it transpires that M. de Giers stated to Sir Edward Thornton that the Russian Government would have no objection to a British occupation of Kandahar, or to the British Government exercising a controlling influence at Herat.

London, 8th: Her Majesty the Queen starts for Darmstadt on the 14th instant.—The House of Commons last evening read the Extension of the Franchise Bill a second time by a majority of 130, the Parnellites voting in the majority.—The Secretary of State for India has notified that out of the eight million pounds of Indian Debentures falling due in August next, the Government is willing to renew two millions for five years and three millions for seven years at 3½ per cent, interest.—A report issued by the directors of the Oriental Bank Corporation proposes a reduction of the present capital of the Bank by one-half.

Cairo, 8th: Nubar Pasha denies that any differences have taken place between himself and Mr. Clifford Lloyd.

Berlin, 8th: Prince Bismarck, on the grounds of ill-health, has relinquished all his offices with the exception of Chancellor.

London, 9th: The Queen has been ordered to visit Darmstadt on account of ill-health. Mr Gladstone, in the House of Commons last evening, replying to a question, said that no definite decision had yet been arrived at by the Government concerning the differences between Nubar Pasha and Mr. Clifford Lloyd. The House of Commons last evening read for the first time the London Municipality Bill for extending the Corporation to embrace all the Metropolis, retaining the Mayoralty, but abolishing the Alderman. The Bill is to come in force on the 1st of May 1885. The House of Commons has adjourned for the Easter Recess until the 21st inst. The *Daily News* publishes a paragraph this morning, stating that the British Government has strongly urged General Gordon to vacate Khartoum, but that he has declined to do so, expressing confidence in his ultimate success. General James Travers dead.

Cairo, 9th: A telegram dated Khartoum, April 1st, has been received from General Gordon, stating that the number of rebels outside the town does not exceed 2,000. Desultory fighting still continues, during which a heavy loss has been inflicted on the enemy. 250 Bashi Bazouks, who refused to march, have been disarmed.—Admiral Hewett has left Massowah.—The Governor of Kassala has again demanded British aid, and states that the Bashi Bazouks in the garrison are deserting.

Paris, April 9th: M. Ferry stated in the Chamber to-day that a rupture had occurred in the negotiations with Madagascar, and that it had been decided to extend the French occupation on the North-West Coast.

PASSENGERS SAILED.

Per P and O Str *Malwa*, 11:

For London—Mr V Rigby, Hon A T Maclean, Rev Buchanan Blake, Mrs Blake and two infants, Lieut Col C H and Mrs Grace, and two children, Mr and Mrs G Vaughan, Mr and Mrs Buchanan Richardson, child and two infants, Mr H W Bliss, Mr and Mrs Ross Scott, Mrs Wm Irvine, Col and Mrs Sexton, Miss Sexton, Master Jones, Mrs O'Callaghan, Mrs Dobbs and two children, Mrs Noble, two children and infant, Mr C J Powett, Mr P Dangerfield, Mr P Scott's child, Mr Pestonjee Hormusjee Patuck, Mrs E Cooke, Mr Benson, Mrs Wood, two children and infant, Col A J Owen, Miss Macdonald, Miss Chambers, Mr and Mrs A W Crawley-Boevey and infant, Mrs Hooper and child, Col and Mrs Chalmers and child, Miss Glen, Master George and infant, Mr W J Gault, Mr and Mrs Robinson Soutte, Mr Swann, Mrs Stewart and three children, H H Nawab Shums-ud-Dowlah, Mr Stevens, Mr J Jardine, Mrs Howick and child, Hon C P and Mrs Macaulay, Col and Mrs Upcher, Miss Butler, Mr J G Coomy, Master Berger, Mr Sayed Mahmoud, Dr F Holmes ed, Capt Braithwaite, Mr Hardwood, Capt and Mrs Day and Mr Drakefort.

For Brindisi—Mr J W Chisholm, Mr A M W Shakespear, Mr W Clay, Mr J E Orr, Mr W Wilson, Mr Stephen Hammick, Mr J M Monteath, A Gentleman, Mr H M Temple, Mr Pratt, Capt F Pollard Urquhart and Mr Harsfeld

For Venice—Mr W B Jones, Mr J Quin, Mrs Grander and child, Miss Gardner, Capt E W Clarke, Mr F A Assmann, Dr B Wood, Mr Graham and Mr and Mrs Adkin.

For Gibraltar—Mr Isidro Mouso.

For Suez—Mr Nicoll.

PASSENGERS ARRIVED.

Per Str *Clar. Forbes*, 3:

From Liverpool—Captain and Mrs Simpson, Mr Zamb, Mr Jones and Mr Bleun.

Per P and O Str *Indus*, 7:

From London—Mr Pritchard, Miss Donovan, Miss Mortimer, Surg J P Stuart, Capt Fenton, Capt Plant, Capt Hart, Lieutenants Chamier, Douglas, Eyre, Haggard, A Johnson, B Clay, Lane, Cookson, Angelo, Alison, Ayerst, Brooks, Beaton, Brooking, Cox, Clay, Jackson, Grimston, Fyers, Henderson, Haig, S Johnson, Meunie, Pollard, Roche, Radcliff, Tod, Watson, Walton, Capt J Frith, Lieut Willoughby, Lieut Ross and Lieut Bates.

From Marseilles—Lieut Warner, Lieut Cuthbertson Lieut and Mrs Lund and Capt Rogers.

From Gibraltar—Hon A Melvill and Mrs and Misses Portman.

From Brindisi—Major Firebrace, Surg-Major Martin, Dr Purvis, Mr and Mrs Thompson, Major Portman, Mr W Maples, Mr R Rumfry and Mr H Moberly.

From Aden—Mr C T Ward.

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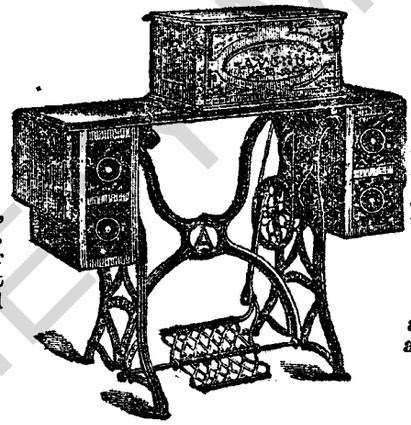

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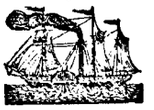

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